

A BRIEF METHOD OF CATECHIZING.

Wherein are handled these
four Points.

- 1 *How miserable all men are by nature.*
- 2 *What remedie God hath appointed for their deliuerance.*
- 3 *How they must liue that are deliuered.*
- 4 *What helps they must vse to that end.*

The same points are also contracted, and a forme of examining Communicants added, with Graces before and after meate.

1 Pet. 3. 15. 1st.

Be ready alwaies to giue an answer to euery man that asketh you a reason of the hope that is in you; with meeknesse and feare.

The 37. Edition.

By Steph. Epston

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dwelling in *Pauls Church-yeard*, at Signe of
the three Pidgeons. 1630.





To the Christian Reader.



Observing by the often and many Impressions of this little Catechisme, the generall passage, and good acceptance it hath had with many people, I was moved once more to peruse and amend it; especially in regard of the Quotations; being much grieved that I did not take this taske in hand, during the life of that blessed Servant of God, and faithfull Minister of the Gospel of Iesus Christ, from whom I had the first project thereof, and by whom I was drawne to put it to the Presse; by whose death the Church wherein he lived lost a most vigilant Pastor, and I a most true and ancient Friend, faithfull and loving as *Jonathan* to *David*: by meanes of which losse I did unwillingly undertake this smal labour: yet something I thought good to doe herein.

The additions, detractions, and alterations which I haue made, are very few and small, and such as (I hope) neither the

To the Christian Reader.

judicious will dislike, nor the vnlearned
stumble at. The chiefe thing I desired
and endeauoured, was that the Quotati-
ons might bee more fit and plentifull:
Which thing if I haue (as my hope is) in
some measure attained vnto, then let mee
require thee to keepe in remembrance,
and put in practice my former admoniti-
on, which was, that the Scriptures quo-
ted in the margent, might be diligently,
searched and compared with the answer
which they are brought to prooue. For
by this meanes, though thou proceed more
slowly, yet thou shalt walke more surely,
and profit more soundly by this Christian
and necessary exercise of Catechizing;
when by this meanes, thy faith and con-
science shall bee grounded not vpon the
weake and vnperfect speeches of sinfull
men, but vpon the pure and sure words of
the Spirit of God. To whose most blessed
and holy direction (and blessing, I com-
mend and commit thee now and euer,

Thine in the Lord,

ST. EGERTON.



Places of Scripture, shewing the
necessitie and antiquitie of Cate-
chizing, as well priuately
as publikely.

Testimonies.

THese words which I command Deut.
thee this day, shall be in thy ^{6,7,8.}
heart, and thou shalt rehearse
them continually (setting an
edge vpon them) vnto thy Chil-
dren: and thou shalt talke of them when thou
tarriest in thy house, &c.

For precept most be vpon precept, precept Eia. 28
vpon precept, line vnto line, line vnto line
here a little, and there a little.

Therefore leauing the Doctrine of the begin- Heb 6
ing of Christ, let vs be led forward to per-
fection, not laying againe the foundation of
Repentance from dead workes, and of Faith
to God, &c.

And the Lord said; Shall I hide from Abra- Abraham
ham that thing which I doe? For I know Gen. 22
him, that he will command his Sonnes, and
his Household after him. &c.

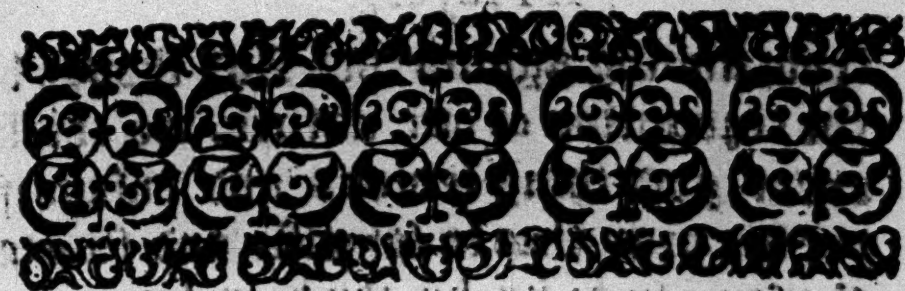
Examples.

id. *And thou Salomon my Sonne, know thou*
ron. 28 *the God of thy Father, and serue him with a*
perfect heart, and with a willing mind. &c.

β. *He said vnto them, But whom say ye that*
16. 15. *I am ? Then Simon Peter answered and*
7. *said, Thou art Christ the Sonne of the living*
God. And Iesus answered and said vnto him,
Blessed art thou Simon the Sonne of Ionas,
&c.

isp. *And Philip ranne thither, and heard*
8. 30. *him read the Prophet Esaias, and said; But*
15. 36. *understandest thou what thou readest ? And*
he said, How can I except I had a guide ?

sheba. *The words of King Lemuel: A Collecti-*
31. 1. *on of the Precepts which his Mother taught*
2c. *him, What my Sonne, &c.*



A PRAYER BEFORE the Exercisc.

Most blessed Lord and hea-
venly Father, wee ac-
knowledge and confesse
before thy Maiesty, that
wee are dull to conceiue,
weake to remember,
hard to beleue, and slow
to practise the wholesome Instructions,
fearefull Threatnings, and gracious
Promises of thy heavenly word. Where-
fore we humbly beseech thee to be present
with vs at this time, to teach vs, and
blesse vs, and to make this Exercise of
thy holy word, powerfull and profitable
vnto vs. O Lord enlighten our mindes,
that we may vnderstand; open our hearts
that wee may beleue; and so streng-
then our memories, that wee may hide
and lay vp thy promises, precepts, and
threatnings in our hearts, to keepe vs

A Prayer.

from sinning against thee. And though by
the corruption of our nature, we thinke
every good thing tedious and busynesse,
yet we pray thee to sanctifie and sweeten
the same unto us by thy holy spirit, that
we may finde more comfort therein, then
in any worldly or bodily exercise whatso-
ever. And grant, O Lord our God, that
this true joy and sound delight may make
us watchfull to redeeme the time, and con-
stant in performing this holy duty, to the
daily increase of Faith, and a good consci-
ence, to thy Glorie and our owne Saluati-
on, through our Lord and Saviour Jesus
Christ: to whom with thee and the Holy
Ghost, be given all Honour and
Glorie for ever.

Amen,

A BRIEF METHOD

of Catechizing: wherein are handled
these foure points.

- 1 How miserable all men are by nature.
- 2 What remedy God hath appointed for their deliuerance.
- 3 How they must liue that are deliuered.
- 4 What helpe they must vse to that ende,

Certaine generall Questions.

Q. OF what Religion are you?

A. Of the Christian Religion.

Religion

Acts 11. 23

Acts 4. 12.

Q. What Religion is that?

A. That which teacheth men to looke
for true and eternall happinesse by Christ
alone.

Q. Where is this Religion taught?

A. In the holy Scriptures of the Old
and new Testament, which are giuen vs
of God, to testifie of Christ to be a perfect
Rule of sound Doctrine and good life.

Scriptures.

Iohn 5. 29.

2 Tim 3 16

Q. What learne you generally out of
the Scriptures?

A. Two things: The knowledge of
God. and of our selues, wherein standeth
our true happinesse.

Iohn 17. 3.

Rom. 7. 9.

Q. What is GOD?

A. God is a spirituall Essence; that
hath

God.

hath

John 4. 24 hath his being of himselfe.

& 8. 58.

Q. VVhat be the properties of God?

Exod. 3. 14

Acts 17. 28

Esay 42. 8.

A. They be of two sorts: some are communicable with the Creatures, and some are communicable.

Q. VVhat bee his incommunicable properties?

1 Ioh. 1. 5

Revel. 1. 8

1 Kin. 8. 27

A. Simplenesse without mixture, Eternitie without beginning or ende, and Infinitnesse, or Incomprehensiblenesse.

Q. VVhat be his communicable properties?

Ios. 24. 19.

1 Tim. 1. 17

Revel. 1. 8

Gen. 18. 25

Mat. 19. 17

Iam. 1. 17

A. They are chiefly five: Holynesse, Wisdome, Power, Justice and Goodnes: all which are Eternall, Infinite, and Unchangeable like himselfe.

Q. Is there any more but one onely true God?

Mat. 12. 29

1 Ioh. 5. 7

A. No: but this one God hath made himselfe knowne to vs in thre severall persons, the Father, the Sonne, and the Holy Ghost.

Q. VVhat are the workes of God?

Decree.

Acts 15. 18

& 2. 23.

Prou. 16. 4.

A. They are generally three, whereof the first is the decreeing and foreappointing of all things before all time to his owne glory.

Q. VVhat speciall things hath God foreseene and appointed?

A. VVhat

A. He hath appointed some men (called *Predestination*
 therefore his elect or chosen) to eternall
 glozv, and others to eternall *Mat. 25. 46.*
 fire. *Rom. 9. 22,*

Q. What is the second worke?
 A. The making of all things in the
 beginning exceeding good in their severall
 kinds. *Creation.*
Gen 1. 31.
Col. 1. 16.

Q. What is the third?
 A. The ruling and governing of all
 things most wisely, mightely, and righte-
 ously. *Governmēt*
Pro 16. 33.
Mat. 10. 19.
2 Chron. 11

Q. How did God make Mankind?
 A. He made the man of the dust of the
 Earth, and Woman out of Man, and both
 of them as well Male as Female in his
 owne Image. *4.*
Gen. 2. 7. 21
& 1. 26, 27.

Q. Wherein standeth this Image of
 God?
 A. Chiefely in these three things: *Col. 3. 10.*
 Knowledge, Righteousnesse, and true *Eph 4. 14.*
 Holinesse.

The first principall Point.

Q. Did Man and Woman thus made,
 continue in this holy and blessed estate?
 A. No: they fell from it & became most
 uncleane, cursed, & miserable Creatures. *Mans fall.*
Gen. 3. 12.

Q. How did they fall?
 A. By the enticement of the Devil, &
 their owne wilfull disobedience, in break-
 ing *2 Cor. 11. 3.*
1 Tim. 2. 14

A briefe Method

King the Commandement of God.

Q. What came to vs their Posterity thereby?

*Originall
guiltinesse
and corrup-
tion.*

Rom. 5. 12

Gen. 6. 5.

2. Cor. 2. 4

Iob 5. 7.

Pf. 51. 4, 16

Iohn 3. 4

Dan. 6. 8.

Mat. 6. 12

A. Three things: Guiltinesse of sinne, corruption of nature, bondage of Satan, and continuall sinning against God in thought, word, and deed.

Q. VVhat is sinne?

A. Sinne is an offence against God, or a breach of Gods Law.

Q. VVhat is guiltinesse?

A. The merit and desert of sinne, making the Creature sinning, subject to wrath and punishment.

Punishment.

Gen. 3. 22

Deu. 28. 61

Rom. 6. 23

Mark. 9. 44

Q. What is the punishment of sinne?
A. The losse of Gods fauour and inner happinesse, with the due deserving of all plagues in this world, and Hell in the world to come.

Q. How came these things to vs the Posterity by their fall?

Mal 1. 10.

Heb. 7. 9

A. Because Adam and Eue were our common Parents of vs all, and the first Stocke and Root from whence all Mankind did spring.

Q. Are all men Sinners then?

Rom. 3. 10

11, 12

1 Kin. 8. 46

1 Ioh. 1. 6, 7

A. Yea: all haue sinned and failed the glory of God: There is none that doth good, no not one.

Q. And are all subiect to this punishment?

A. Yea: all without exception are the children of wrath, and bond-slaves of Satan. Rom. 6.23.
Ezec. 18.4.

Q. How may we be touched with the sense and feeling of our sinnes?

A. If we consider the multitude, and sinfulness of them, being committed against the glorious Majesty of God, and his most pure and undefiled Law. Deut. 32.6.
Psal. 40.12.
1 Cor. 10.32
Heb. 10.31

Q. How may we be touched with care and horror of the punishment?

A. If we consider how many and how grievous Gods Judgements are in this life, and how intollerable and endless in the world to come. Deut. 18.
25, 26
Marke. 9.
43, 44.

Q. What ought this feeling and feare to worke in vs?

A. An bitter loathing and dislike of our selues, with an earnest desire and carefull labouring after the remedy prescribed in the Gospel. Leu. 13.47.
Iob 42. 6
Mat. 11.28
Luke 5.
17, 18

The second principall point.

Q. What remedy is there against this misery?

A. None at all, either in our selues, or any Creature, but onely in Jesus Christ. Acts 4.12.
Rom. 7.
24. 25

Q. What

Q. What is Christ?

Christ.
1 Cor. 1. 30

A. The eternall Sonne of God,
second person in Trinitie, both God
and Man.

Q. How came Christ to be man?

Ioh. 1. 14
Luke 1. 35

A. By taking our nature to himselfe
being conceived by the Holy Ghost,
borne of the Virgin Mary.

Q. Why was it needfull hee should
be Man?

Christ man.
Iohn. 1. 14.
Luke 1. 35.

A. Because he could not have dyed
satisfied for mans sinne, except he had
taken mans nature.

Q. Why was it needfull he should be
GOD?

Christ God.
Heb. 4. 14.
& 7. 52.

A. Because else he could not have
overcome Death, and performed that
perfect satisfaction and righteousnesse
which the Divine Justice required.

Q. What hath Christ done for man?

Redemption.
Iohn. 10. 11
& 17. 9.
Heb. 5. 7.
Ephes. 5. 2
1 Cor. 1. 30

A. He hath fully pacified Gods
anger against the sins of all the Elect,
saving them from sinne and death, by
death and sufferings, and so is made
our Redemption.

*Righteous-
nesse.*

Mat. 3. 15.
Rom. 10. 4
1 Cor. 1. 30
2 Cor. 5. 11

Q. What else hath he done?

A. He hath fulfilled for them that
perfect Righteousnesse, which the Divine
Justice required, and so is made our

Righteousnesse.

Q. What blessings and reward do men
reape by the obedience and Righteousnes
of Christ?

A. By him we haue Adoption, that is, *Adoption.*
they are made the children of God, and
heires of eternall glory. *Iohn. 1. 12*
Gal. 4. 5
Ephes. 1. 5

Q. What else hath Christ done for vs?

A. Hee hath sanctified our nature in *Sanctifica-*
his owne person, and doth sanctifie vs *tion.*
daily by his Spirit, and so is made our
Sanctification. *Rom. 8. 2*
1 Cor. 1. 30
Heb. 2. 11

Q. Doe men perfectly enioy all these
benefits in this life?

A. They are fully iustified in the sight *Sanctifica-*
of God, and adopted into the number of *tion imper-*
his children: but not wholly freed from *fect.*
sinne till after death. *Iohn 13. 10*
R. m. 7. 23

Q. How then can any thing that pro- *24*
ceedeth from vs be pleasing to God? *1 Iohn 3. 1.*

A. Because Christ sitting at his right *Intercession*
hand a Mediator, maketh our duties *Rom. 8. 34*
(though weak and vnperfect) acceptable *1 Iohn 2. 1*
to his Father. *1 Pet. 2. 5*

Q. VVho are partakers of these bene-
fits by Christ?

A. Onely, such as come vnto him, that *Mat. 11. 28*
is, which beleue in his Name. *Iohn 6. 33*

Q. What is it to beleue in Christ?

A. To

Faith.

Math. 1. 21

Luke 2. 11

John 1. 12

& 3. 16

Mat. 5. 36

John 6. 29

& 2. 16

Acts 16. 30

31.

A. To be truly perswaded that he is a Saviour euen to vs.

Q. What encouragement haue we to beleue in Christ?

A. Because we are commanded and exhorted so to doe, and for that he is offered freely vnto vs of God, with this onely condition, beleue in him.

Q. Is it for the worthynes of our faith that we are saved?

A. No: (for we beleue in part) but only for the worthynesse of Iesus Christ, vpon whom Faith layeth hold.

Q. Is it in our power to beleue?

A. No: It is the gift of God to his Chosen, wrought in their hearts by the holy Ghost through the preaching of the Word.

The third principall point.

Q. Seeing we are saved only by Christ through Faith, may wee now liue as wee list?

A. No: for the Gospell teacheth vs to deny al vngodlines and worldly lusts: and Christ dyed to purge vs to himselfe a peculiar people, zealous of good workes.

Q. What workes are to be accounted good workes?

Good workes

A. Such as procede from Faith, and be

Mat 9. 24

1 Cor. 13. 9

Luke 17. 5

Hebr. 10.

15. 16

Ephes. 2. 8

Acts 13. 48

Rom. 10. 17

Gal 5. 21

Titus 2. 11

12, &c.

2 Tim 1. 19

be done to the glory of God, and grounded upon the Word of God.

Q. What call you the first & continuall worke of Gods Spirit in the faithfull?

A. Repentance: that is, such a changing & renewing of the heart, as bringeth forth a new life and conversation.

Q. VVhat be the parts of repentance

A. Two: that is, dying to sinne, and living to righteousness: or the putting off the old man, and putting on the new.

Q. VVhence doe these two spring?

A. From the power and vertue of Christs Death and Resurrection, into whom we are ingrafted by Faith.

Q. Wherein doth repentance chiefly appeare?

A. In the changing of the thoughts, affections and purposes of our hearts.

Q. Why should wee repent and doe good workes, seeing wee are not saved by them?

A. Because God requireth them at our hand: and that no unrighteous person shall enter into the Kingdome of God.

Q. VVherefore else?

A. To glorifie God our heavenly Father, and to shew our selues thank

B

full

Acts. 15. 9.

Heb. 11. 6.

1 Cor. 19.

3 1.

Rom 14. 13

Repentance

Mat. 3. 7. 8.

& 12. 23.

34. 35.

Reu. 12. 11.

Rom. 6. 11.

Eph. 4. 22

23.

Rom. 6. 3. 4.

5.

Ioh. 15. 1. 2

Rom. 2. 28.

29. & 7. 12.

& 12. 2.

Eph. 4. 22.

23.

Motives to

Repentance

and good

workes

Eph. 2. 10.

1. Cor. 6. 9.

10.

Mat. 5. 16.

2. Pct. 1. 9

1. Pct. 2. 9.

Pct. 3. 1

Pct. 1. 10

& 2. 12

full for all his benefits, especially for our Redemption by Iesus Christ.

Q. Is there any other reason?

A. Yea: for by this meanes we may win others to God, and make sure our owne calling and election to our selues.

Q. How can we haue any assurance of our calling and election by workes?

Gal. 5. 6

Iam. 2. 14

1 Ioh. 2. 6, 7

A. Because they shew whether our faith in Christ be true or counterfett, living or dead.

Q. What workes do chiefly shew this?

Rom. 5. 1

& 2. 29

Ioh. 21. 17

Ioh. 13. 14

1 Iohn 5. 4

A. Peace of Conscience, brightness of heart, the true feare and loue of God and our brethren, striving against sinne, victory ouer the World, and such like.

Q. What other witnesses haue the faithfull?

Rom. 8. 16

Ioh. 5. 6, 7, 8

A. They haue the Spirit of God bearing witness to their spirits, that they be the Children of God.

Q. Doe these witnesses neuer faile the faithfull?

Luke 12. 31

32. 36. 37

Psal. 51. 9.

10. 11.

A. They may bee overshadowed by them by the malice of Satan, and conscience of sinne: but neuer finally and wholly taken away.

Q. Why so?

A. Because they are grounded vpon

the everlasting purpose, and faithfull promises of Almighty God.

Ephes. 1. 4.
Heb. 6. 13.
Ioh. 10. 28

Q. Doe our works deserue nothing at Gods hand?

A. No: for they are his owne workes in vs, and a debt most due to him: besides in vs they are spotted and imperfect: and finally, we are freely iustified by faith before we doe them.

Phil. 2. 13
Luke 17. 10
Heb. 11. 6
Esai. 64. 6
Gal. 5. 17.

Q. These are strong perswasions to liue godly: but is there no reward for good workes?

A. Yea: exceeding great, both in this life, and especially in the life to come.

1 Tim. 4. 8
Mat. 19. 19
1 Cor. 15. 58
2 Cor. 4. 17
2 Tim. 4. 8
Rom. 6. 23
Heb. 6. 10

Q. Commeth this of the worthinesse or merit of our workes?

A. No: but onely of the free fauour and faithfull promise of God, through the merit and obedience of Iesus Christ.

Q. VVhat other spurre haue wee to good workes?

A. The liuely remembrance of Gods benefits past and present, and his promise of assistance in time of neede.

Psal. 115. 12
Heb. 13. 6
Acs 17. 28

The fourth principall point.

Q. VVhat meanes hath God appointed to continue and increase his graces in vs?

A. They are generally of two sorts:

1st 2

publike,

Sam 6.

3. 14. 20

Eph 2. 12.

Pro 29. 18.

Acts 14. 16

1 Chron.

15. 3.

Mat. 11. 22.

1 Tim 2. 1.

Mat 28. 18.

19. 20

Act. 15. 21

1 Cor 11.

23.

Mat 18. 15

Psal. 50. 15

Col. 3. 17

Dan. 9. 5

&c.

Iam 1. 6. 7

& 4. 3.

& 5. 16.

Luk 15. 17.

Gen 18. 27.

Mat 11. 25.

Iam. 5. 16

Luke. 18. 1.

2 &c.

1 Thes. 5.

27.

publike, and priuate.

Q. VVhat shall we say of them, which want both these?

A. That their estate is very fearefull and for ought we know, plaine damnable.

Q. And what of such as hauing the meanes, doe either refuse or abuse them?

A. That they be farre moze inexcusable befoze the Iudgment Seate of God.

Q. How must these meanes be vsed?

A. With such wisdom, vprightness, feruency, humility and constancy as we may feele fruite and comfort thereby.

Q. VVhat are the publike meanes?

A. They are foure: Prayer, the Word preached, Sacraments, and Discipline.

Q. VVhat is Prayer?

A. It is a religious calling vpon God alone, in the name of Christ, craving the things we want, and giuing thanks for those we haue.

Q. VVhen doe men pray aright?

A. When they aske things lawfull to a right end, and come with faith in Christ, feeling of their owne wants, reuerence to God, and loue to their brethren.

Q. VVhat else is required in Prayer?

A. It must be feruent and earnest, and also constant and continuall.

Q. VVhat

Q. What call you preaching?

A. When the Word of God is truly *Preaching*
expounded, and profitably applyed, with
doctrine, exhortation rebuke & comfort. *Neh. 8. 8.*
Luke 4. 21.

Q. How may wee profit by the word
preached? *Cor. 14. 3*
2 Tim. 3.
16.

A. If being perswaded that it is Gods
ordnance wee come with prayer, heare
with attention and application, and after
call to minde what we haue heard, to put
in practice. *Rom. 1. 16.*
Luke 8. 18.
Acts. 17. 11.
Luk. 11. 18

Q. What say you of the word read? *Reading.*

A. It is a part of Gods Ordinance, yet
much more effectuall when it is preached. *Acts 13. 15.*
1 Cor. 14.
24. 25.

*Thus much of prayer, and
of the word.*

Q. what is a Sacrament?

A. It is a holy signe and seale ordained
of God, to assure vs of his loue to vs in
Christ, and to testifie and confirme our
faith and obedience to him, and our loue
and fellowship one with another. *Sacrament*
Rom. 4. 11.
1 Cor. 10.
16.

Q. How is it a signe, & how is it a seale?

A. It is a signe, because it setteth forth
Christ, and his benefits to the outward
senses of all: and a seale, because it doth
effectually apply the same to the faithfull
Receiver. *1 Cor. 10.*
1. 2. 3. 4
Marke. 16.
15. 16.
Gal. 3. 27.

Q. How many Sacraments be there?

3

A. Two:

1 Cor. 10.
2, 3, 4.

A. Two: Baptiſme, and the Lords Supper.

Q. What is Baptiſme?

Baptiſme.

Acts 22.6

1 Iohn 3.5.

Iohn 3.5.

Titus 3.5.

1 Cor. 6.11.

Ro. 6.4, &c.

A. The Sacrament of the new and ſpirituall birth aſſuring vs by the due ſprinkling of water, that we are cleansed from our finnes by the blood of Chriſt and ſanctified by his Spirit.

Q. What elſe doth it teach and aſſure vs of?

1 Cor. 15.29

Rom. 6.12

A. Dying to ſinne, and lyuing to righteouſnes: it is alſo a pledge of the reſurrection of our bodies after death.

Q. Why are we baptiſed in the name of the Father, the Sonne, and the Holy Ghoſt?

Mat. 28.19.

2 Iohn. 1.3

Col. 2.6

1 Cor. 1.13

Gen. 17.7

& 21.4

1 Cor. 7.14

Acts 2.39.

Lords Sup-

per.

1 Cor. 10.16

Iohn 6.51

A. To teach and aſſure vs of our communion with one God in 3. perſons.

Q. Why are Infants Baptiſed?

A. Becauſe the covenant and promiſe of God is made to the Faithfull, and to their Seed.

Q. What is the Lords Supper?

A. The Sacrament of our ſpirituall nourishment, aſſuring vs by Bread and Wine, duly giuen and receiued, that by Chriſt we ſhall be nourished to eternall life.

Q. May all that profeſſe Chriſtianity,

be

be admitted as fit and worthy Receiuers ?

A. No : but only such as can, and also doe diligently proue , examine , and try themselves. 1 Cor. 11. 28, 29.

Q. VVherein must Christians examine and proue themselves ?

A. Whether they know the grounds of Religion, beleene in Christ, hate their sinne, and loue their Brethren. Prou. 29. 2
2 Cor. 13. 5.
Luke 13. 5
Mat. 6. 12.
& 5. 23.

Q. VVhat if men cannot finde those things in themselves ?

A. Then they must forbear till God haue wrought them, vsing carefully all other helps appointed for that purpose. 1 Cor 11. 27. 29.
Exod. 20. 7.

Q. VVhat if they finde them weake and feeble ?

A. Then they may and ought to re- ceiue, to be further strengthened. Mat. 11. 28.
& 12. 20.

Q. VVhat is Discipline ?

A. That order and power which God hath left to his Church to auoid offences, and to recouer such as doe fall. Discipline.
Mat. 18. 15
16, &c.

Q. VVhat is this power called in the Scripture ?

A. It is called the Keyes of the King- dome of Heauen, and the power of bin- ding and loosing. Mat. 16. 19
Luke 11. 22

Q. VVhy so ?

A. Because the repentant are as it Iohn 20. 23
Luke 7. 50

Acts, 8. 23. were loosed, and let into Heauen by applying the promise of forgiveness of sins, & the obstinate bound and shut out.

1. Cor. 5. 5.

Q. Is it lawfull for every man to preach and to administer the Sacraments and Discipline, and to pray publikely?

Rom. 10. 15

Heb 5. 4.

2 Sam. 6. 7.

1 Chron.

26. 18.

1 Sa. 26. 19.

Psal 4. 4.

Acts. 17. 11.

Mat. 6. 6.

A. No: it is utterly unlawfull for any man, except he be lawfully called thereunto.

Q. May wee not rest in these publik means?

A. No: for wee cannot alwayes haue them, and the Word of God, and our infirmities requireth private also.

Q. What is the first private helpe?

Reading.

Luk. 10. 26.

Mat 24. 15.

Reu. 1. 3.

Deu. 17. 19.

1. Tim. 1. 13

Dan 9. 2.

Deut. 7. 18.

19. 10.

Acts. 17. 11.

A. Reading of good Bookes, and especially the Booke of God, fitly called the Bible, as if it were the only Booke of all Bookes.

Q. What is the fruit of Reading?

A. It is a meanes to increase knowledge and conscience, and to make vs heare the Word with more fruit.

Q. What is the second private helpe,

Meditation

Psal. 119.

15. 27. 97.

Rom. 15. 4.

A. Meditation: that is, an earnest thinking vpon profitable things, as the Words and Workes of God, his iudgements and Mercies towards others, but especially towards our selues.

Q. VVhat

Q. What is the fruit of Meditation?

A. Not onely to keepe the minde free from wicked & idle thoughts, but also to fill it with some holy & profitable matter.

Psal. 1.2.

Mat. 6.20.

21.

Psal. 119.

Q. What is the third helpe?

A. Prayer, which must be daily offered up to God in private, that hee may have the glory of pardoning our daily sins and of sanctifying our food, labours, and rest unto vs.

15, 17, 97.

Col. 3.12.

Prayer.

Col. 4.2.

2. Tim. 4.5.

Mat. 6.6.

Q. What is the fourth helpe?

A. Godly conference, instructing rebuking, exhorting, comforting one another in wisdom and love.

Conference

Heb 3.13.

and 10.24.

Exod. 18.8.

Mal 3.16.

Q. What is the fifth helpe?

A. A carefull practice of that we know without which we shall neuer truly taste the verine of Religion, & power of Godlineesse.

Practice.

Iohn 7.27.

& 13.10.

Luke. 8.18.

Q. Are the labours of our calling any hinderance of godlineesse?

A. No: but great helpes, if they be performed in due time, with conscience, cheerfulness, and moderation, not quenching the love and care of better things.

Eph. 6.5.

&c.

Acts. 18.3.

& 20.34.

Q. How shall wee attaine this moderation?

A. If we be verely perswaded, that our happinesse consisteth not in outward things

Luk 12.15

Heb. 11.13

14.15.16.

Mat 16.26

things, but is laid by for vs in the life to come,

Q. What helpe receiue Christians from Gouvernors & Magistrates, both priuate and publike?

Gouvernors.

1 Tim. 2.2.

Ro. 13.3.4.

Psal. 72.7.

A. Very great: for by their authoritie they are bydoled from sinne, and encouraged in Vertue and vnder them liue a godly and peaceable life.

Q. What will the enioying and right vse of all these meanes worke in Gods Children?

1 Cor. 6.11.

Ephes 5.8.

Acts 26.18.

Philem. 16.

A. A most happy & comfortable change from that which they were befoze, euen in this life.

Q. What becommeth of them after this life?

Luke 16.22

& 23.45.

Mat. 25.45.

Reu. 20.13.

1 Thes. 4.

16.17.

A. The Soule goeth immediatly into the Paradise of God, and the body shall be raised vp at the last day, & ioyned with the same in glozy for euer.

The foure principall points, contracted and diuided into euen

parts: euery Part containing

ten Questions.

Q V V What is the estate of euery naturall man?

A. Very

A. Very miserable, and in no wise to be rested in.

Q. What maketh his estate so bad?

A. Two things : sinne and the punishment thereof.

Q. What call you sinne ?

A. Every breach of gods Law.

Q. How doth man breake the Law of God?

A. By doing things forbidden, leaving things commanded, or failing in the manner.

Q. What is the punishment of sinne ?

A. All miseries in this life, death in the end, and Hell ever after,

Q. Is sinne such a grievous thing?

A. Yea : it is the most hainous and loathsome thing in the world.

Q. How appeareth that ?

A. Both by the punishment, and by the person against whom it is committed

Q. VVho is that ?

A. Almighty God, whose Holinesse, Power, Justice, and Goodnesse is infinite and unspeakable.

Q. VVhat shall a man doe in that woe-full estate ?

A. Bewaile his misery, and hasten to get out of it.

Q. Is

Misery.

Eph. 2.2,3

& 4.17.18

Rom.7.24

Esay 5c.2.

Rom.6.23

& 3.35.

1 Iohn 3.4

Psal.51.4

Esay.1.16

Dan 9.6

Ezec. 33.3

Nū 20.10

Esay 64.6

Deut.27.2

& 18.15,

&c.

Luke 16

23, 26

Prou 15.9

& 21.27

Esay 1.13.

14, &c.

Ier.2.19

Mat.9.43

44

Iob.34.18

Reu.19.16

Esay 6.3

1 Sam.2.2

1 Co.10.22

Psal.36.5

Deut.32.4

Heb.10.33

& 12.29.

Luk. 15. 17.

Acts 2. 37.

16. 29. 30

Heb. 12. 1.

Luk. 11. 21

1ph. 6. 12.

Q. Is he able of himselfe to doe this?

A. No : and besides he hath three Enemies, the Flesh, the Diuill, & the World that will labour to hold him in it.

The second part,

Q. Where shall a man finde help?

A. Onely in Iesus Christ, the onely begotten Sonne of God.

Q. What hath he done to deliuer man out of misery?

A. He became man, and in our nature fulfilled all righteousnesse, doing and suffering whatsoeuer belonged to the full satisfaction of the Law and Justice of God

Q. How hath he done this?

A. By bearing for vs the punishment which the Law threatned, and fulfilling the righteousnesse, which the Law required.

Q. How did Christ beare the punishment due to sinne by the Law?

A. By enduring manifold miseries all his life time, and in the end the wrath of God, and the Cursed death of the Crosse.

Q. How did he worke the Righteousnesse required by the Law?

A. By being obedient to the will of God, in thought, word, and deed, all his life long.

Q. What

Deliverance.

Acts. 4. 12.

John 1. 14.

Math. 3. 15

Gal. 3. 13

Rom. 4. 25

Mat. 2. 14.

Luke 9. 58.

Phil. 2. 8.

Luke. 3. 51.

Mat. 3. 15.

1 Pet. 2. 22.

Heb. 7. 16.

Q. What benefit haue men by Christ his death and sufferings?

A. Deliueraunce from sinne, and the punishment thereof.

1 Cor. 15. 2

56. 57.

Heb. 2. 14.

Q. And what by his righteousness and obedience?

15.

A. The fauour of God and everlasting happinesse.

Rom. 5. 18

19.

Gal. 4. 4. 5

Q. How may men obtaine these benefits by Christ?

6.

A. Onely by a true faith in him.

Iohn. 1. 12

Q. What is a true faith in Christ?

A. An assurance, that by his sufferings our sinnes are forgiven: and by his righteousness the fauour of God, and everlasting life is obtained for vs.

Iohn 6. 69

Q. Is it in our power to belecue?

A. No: it is the gift of God by the working of his Spirit, through the preaching of the Gospel.

Rom. 1. 16

17. & 10. 1

Ephes. 2. 8

Gal. 5. 22.

The third part.

Q. Shall all beleeuers haue benefit by Christs death?

Godly life

A. All that doe truly beleue shall: but there is a dead faith that profiteth nothing.

Iohn. 3. 16

Iam. 2. 14

Q. How is the true faith perceiued?

A. By

Jam. 2. 18

Iohn 3. 3

A. By the fruits thereof and namely by Repentance.

Q. VVhy so?

Luc. 19. 8. 9.

Acts 15. 9

A. Because wheresoener Gods Spirit worketh true Faith, there he worketh Repentance also.

Q. VVhat is Repentance?

Mat. 3. 8

Rom. 12. 2

Esay 1. 16

A. Such a change of the heart, as bringeth forth a reformed life.

Q. VVhence cometh this change?

Luke 7. 47

Ioh. 4. 19

A. Especially from the sight & feeling of Gods mercy towards vs in Christ.

Q. From what is the heart changed?

Iohn 21. 15

Philem. 11

Tit. 2. 12.

Ioh. 2. 15

1 Cor. 5. 17

Gal 6. 15

A. From the loue of the World to the loue of God: from carelesnesse to conscience, and desire to please God.

Q. VVhat is the change called?

A. It is called in the Scriptures, a new Creature.

Q. How doth it appeare?

Psal. 34. 14

Rom. 12. 9

Ephes. 4. 25

A. When in word and deed we endeavour to abstaine from euill, and exercise our selues in that which is good.

Q. Is this change of heart and minde perfect in any?

Mar. 9. 2

1 Cor. 13. 9

Heb. 6. 1, 3

Phil. 3. 1

1 Pet. 2. 2.

A. No: we beleue not perfectly, and therefore we cannot loue perfectly: but we must strue to perfection.

Q. How must we strue?

A. By

A. By a diligent vse of the meanes
which God hath appoynted for our in-
crease in Faith and Repentance.

1 Thes. 5.
19.20.

The fourth Part.

Q. VVhat are the publike meanes?

A. They are chiefly three: hearing
the Word, receiuing the Sacraments,
and ioyning in Prayer.

Helpes to
godlinesse.
Rom. 10.14
Luk. 22. 19

Q. VVhat are the Sacraments?

A. Certaine outward Signes and
Seales appointed of God, to assure vs
that Christ and all his benefits are giuen
to vs.

1 Ti m. 2.
Rom 4.11
1 Cor. 10.16

Q. How many Sacraments are there?

A. Two: Baptisme, and the Lords
Supper.

1 Cor. 10.
2, 3, 4.

Q. VVhat doth Baptisme assure vs of?

A. That being ingrafted into Christ,
we are washed from our sins by his blood
and bozne anew to God.

Titus, 3. 5
1 Pet. 3. 21

Q. VVhat doth the Lords Supper as-
sure vs of?

A. It doth further warrant vs, that
Christ is giuen to vs to be our spirituall
nourishment to euerlasting life.

1 Cor. 10.
16, 17, &
11. 15. 26

Q. VVho maketh the right vse of the
the Sacraments?

A. He that is thereby dayly confirmed
in

Acts 20. 11
12.

Rom. 2. 25.

in faith, and newnesse of life.

Q. Who obtaine this benefit by the Lords Supper?

Acts. 8. 37.

1 Cor. 11.

28.

Mat. 6. 2.

&c.

Luk. 17. 15.

16. 17.

Psal. 50. 14.

Col. 3. 17.

A. Such as come with knowledge, Faith, Repentance, and Love.

Q. What is prayer?

A. A craving of those things at Gods hands which we want, & a thanking him for those we haue.

Q. When doe men pray aright?

A. When they pray onely to God in the name of Christ, asking things lawfull, to his glory, with faith feeling, and love.

Q. What be the priuate meanes?

Gen. 24. 63.

& 18. 19.

Dan. 9. 2.

&c.

Luk. 21. 34.

Heb 10. 34.

Psal. 119. 9

A. Reading, and Prayer, alone, and with others, instructing our families, thinking vpon good matters, admonishing and comforting one another, and watching ouer our owne wayes according to the Word.

A MORE BRIEFE SUMME: WHEREIN

the former forty Questions

and Answers are brought

to foure.

QVV What is the summe of the first point,

A. That

A. That every man by nature is a most vile and cursed creature, an enemy to God, a bondslave of sinne & Satan, and an heire to eternall condemnation.

Gen 6.5.
Psal. 51.43.
Iohn. 3.6.
Rom. 5.10.
Ephes. 2.1.

Q What is the summe of the second point :

2.3.

A. That the onely meanes to free vs out of this miserable estate, and to make vs truly happy and holy, is Iesus Christ alone, and to the same apprehended onely by Faith.

Acts. 4.12.
& 26.15.18.
Heb 2.14.
15.
Iohn. 1.12.

Q. What is the summe of the third point ?

A. That whosoever doth truly believe in Christ Iesus, is a new creature daily dying to sinne, and rising againe to righteousness and holinesse.

Rom. 6.2.
& 8.1.2.
&c.
& 7.4.

Q What is the sum of the fourth point

2 Cor. 5.17
Col 3.1.2.
Pro. 29.18
Amos. 8.11
12.

A. That whosoever will continue a new creature, & increase in Grace, must conscionably use both the publike and private meanes which God hath appointed for that end.

Rom. 16.
14.15.
Ezod. 20.8
& 31.13.

A forme of Examining such as are to receive the Lords Supper divided into two parts.

The first part.

Q Wherefore doe you desire to receive the Lords Supper :

A. Because it is the Ordinance of God

C

ap.

2 Cor. 11.

24. 25.

Rom. 4. 11

Mar. 9. 24

Luk. 17. 5.

Ps. 116. 10

Ro. 10. 14.

& 8. 16.

Luke 7. 47

Phil. 1. 23

1 Ioh. 2. 15

1 Cor. 5. 1

Phil. 3. 20

21.

Gal. 2. 20.

Rom. 10. 17

Eph. 1. 15

Iohn 3. 16

2 Cor. 1. 8

Heb. 11. 19

Ioh. 10. 29

1 Cor. 1. 9

appointed by him to confirme my Faith.

Q Doe you then finde weakenesse of faith in your selfe?

A. I doe indeed find that my Faith is feeble, and needeth strengthening.

Q. How perceiue you that?

A. By my coldnesse in Prayer, want of Loue, Zeale, Repentance, and good Workes.

Q. How else?

A. By my feare of death, desire of life, loue of the World, and such like.

Q These doe plainly argue a weakenesse of faith: but haue you no faith at all or none?

A. Yea, for I am truly perswaded of mine owne Saluation by Iesus Christ alone.

Q. What is the ground of your perswasion?

A. The ground of my perswasion is the free and gracious promise of God, reuealed in the Gospell.

Q. What is that promise?

A. That whosoener beleueth in the onely begotten Sonne of God shall not perish, but haue euermlasting life.

Q. Why doe you beleue this promise?

A. Because God, who hath so freely made it, is both able and faithfull to performe it.

Q Go

Q. God in his owne nature is Almighty and most true, but what further assurance haue you hereof?

A. His Word is sufficient: yet tending my infirmity, he hath bound it with an oath, and set to his Seale.

Q. How doth he set to his Seale?

A. By the ministry of the Sacraments, which the Apostle calleth Seales of the Righteousnesse of Faith. Rom. 4. 11.

Q. Why doth he call them so?

A. Because by them God doth assure me, and every faithfull Receiver, that Christ is mine with all his benefits. Gal. 3. 27.

Q. What be those benefits?

A. They be six: Election, Redemption, Justification, Sanctification, Adoption and Intercession. Rom. 8. 29. 30. 1 Co. 3. 30.

Q. What is Election?

A. Our being chosen of God the Father in Jesus Christ, to life everlasting before all Eternity. Election. Ephes. 1. 4.

Q. What is Redemption?

A. Our deliverance from all our enemies Sinne, Death, and Hell. Redemption. Luke. 7. 37.

Q. What is Justification?

A. Christs making sinners accepted, and perfectly righteous in Gods sight, by his owne righteousness imputed and given. Luke. 1. 74. Col. 2. 14. Justification. Phil 3. 9. 2 Cor. 5. 21.

uen vnto them.

Q, What is Sanctification?

A, Our holynesse began in this life, & to be perfected in the life to come.

Q, What be the parts of Sanctification?

A, Two : whereof the first is the Spirits killing of Sinne in vs : & the other his enabling vs to walk in newnes of life.

Q, VWhat is Adoption?

A, It is the Fathers making sinners Sonnes and Heires of his Kingdome in Christ.

Q, VWhat is Intercession?

A, The vertue and efficacy of Christs death and obedience, presenting himselfe to God for vs.

Q, VWhy doth the Apostle say, that Christ is made vnto vs, of God, wisdom?

A, Because as his Righteousnesse, so his Wisdome is imputed and given to vs that beleue in him.

Q, Why doth he set Redemption in the last place?

A, Because we are not fully freed from all misery till after death.

Q, And are you sure to be confirmed in all these, by the vse of this Sacrament?

A, Yes verily : for God will not fail to blesse his own Ordinance, to every one that vseth it aright.

Q Who

Sanctifica-
on.

poc. 20. 6

uke 1. 75.

Sanctifica-
on.

Sanctificati-
on.

Rom 6. 11

Adoption.

ohn 1. 12.

Rom. 8. 17.

Eph. 1. 5

loh 3. 1

Intercession

Heb 2. 17.

Ec. 4. 14.

Wisdom

Rom 5. 18.

19.

1 Cor. 1.

30 31.

1 Cor. 6. 7.

Luk. 21. 38

Prou. 8. 23

Mat. 28. 20.

Acts 8. 39.

Rom. 10. 13

A forme of Examining.

Q. Who are they?

A. Onely such as haue knowledge of Religion, Faith in Christ, Repentance for their sins, with Love to God and all men, euen their enemies.

Math. 5. 2

44 45.

Acts 8. 37

Rom. 14.

Q. Haue you all these?

A. Yea, I thanke my God, in some competent measure, though my wants be many and great.

1 Co. 13. 7

Hcb. 11. 6

The second part.

Q. Let me heare the sum of your Faith

A. I beleue in God the Father, &c.

Faith, or

Q. How many things doth this ancient and Apostolicke Beliefe teach you?

summe of
the Gospel

A. It teacheth mee what to beleue, first, concerning God, and secondly concerning the Church of God.

Q. What beleue you concerning God?

A. That there is one God, and three Persons: the Father, the Sonne, and the Holy Ghost.

Mat. 28. 19

1 Ihon. 5. 7

Q. VVhat beleue you concerning the Father?

A. That he made me in the beginning in his owne Image, and will guide me for euer to his owne glory.

Gen. I. 26.

Psal. 73. 24

Q. VVhat else?

phes. 1. 3.
5.

A. That he hath chosen me befoze all beginnings, in Iesus Christ, to bee his Child: and therefore I am bold to call him Father.

Q. VVhat beleue you concerning Iesus Christ?

ph. 20. 18

om. 14. 9

Cor. 6. 20

A. That he is my gracious Lord: because by his death I am freed from death and sinne, and by his obedience I haue righteousness and life.

Q. VVhat else?

om. 8. 34

hil. 3. 20.

I.

Ieb. 9. 28.

A. That he maketh most effectuall Intercession for me in heauen. whence hee shall come in due time, to deliuer me from all misery.

phes. 2. 8.

Cor. 3. 6.

x. 12. 4.

Luk. 11. 20

Mat. 12. 20.

phes. 2. 18

Cor. 2. 12

Gal. 5. 5.

Cor. 12. 4.

Gal. 5. 22.

33.

Q. What beleue you concerning the Holy Ghost?

A. That he being the power of God, teynereth me to God, and maketh me (and al Gods Elect) partakers of the mercy of the Father, and of the merit of the Son.

Q. What else?

A. That it is he alone who worketh al spirituall graces in me, and that maketh all good meanes profitable vnto me.

Q. What beleue you concerning the Church?

A. That there is, and hath bene from the beginning, a number, whom the

Gen. 43. 26.

Rom. 11. 14

the

ther hath chosen, and the Sou redeemed,
and whom the holy Ghost doth sanctifie
and glazifie for ever.

Q. What else?

A. That I being one of the number, 1 Iohn 1.7.
A ct. 24. 15.
2 Cor. 5. 1.
Col. 3. 4
enjoy the forgiveness of my sins in this
life, and that in the end of the World, my
body shall rise, and be ioyned to my soule
in eternall happinesse.

Q. Seeing the rule of Loue is the Law Law of God
of God, contained in the ten Commande-
ments, rehearse the words?

A. I am the Lord thy God, &c.

Q. What doe these tenne Commande-
ments teach vs in generall?

A. To loue the Lord our God with Deut. 6. 5
Matt. 22. 37
Mark. 12. 30
all our hearts, and with all our soules,
and all our might: and our neighbours
as our selues.

Q. How many of them concerne the
worship and seruice of God?

A. The foure first: wherein I am char-
ged to yeeld vnto God alone the true and Math 4. 10
Iohn 4. 23
spirituall worship, which he hath prescri-
bed in his Word.

Q. What be the chiefe branches of
Gods true worship?

A. They are chiefly six: that is, Know-
ledge, Faith, Loue, Feare, Thankfulness,
and Prayer.

Q How must you loue God?

A Unfeinedly: with all my heart,
 at. 12. 30 soule, thought, and strength.

Q. How may this loue appeare?

A. If I cleane vnto him with my
 eur. 6. 13. heart, worship him with my bodie, honour
 hn. 22. 5 him with my tongue and life, and careful-
 ay. 53. 13. ly keepe his Sabbathes.
 ct. 11. 23.

Cor. 6. 20.

Q What is the summe of the other
 sixe commandements?

lat. 7. 12.

mcs. 3. 8.

A. That whatsoeuer I would that
 men should doe vnto me, euen so I doe
 vnto them, and that I loue my Neigh-
 bour as my selfe.

om. 5.

Q. How may this loue appeare?

A If I reuerence and respect every
 man according to his calling, yeares, gifts
 and consanction with my selfe:

Q How else?

om. 6. 7.

9, 10.

A. If I doe tender his life, and every
 thing that is deare vnto him: that I doe
 not willingly so much as let my thoughts
 wander to his hurt.

Q. Whence come the Graces of Know-
 ledge, Faith, Repentance, and loue?

John. 1. 7.

am 1. 17.

A From God my heauenly Father
 the constant Authoꝝ and Fountaine of all
 good things.

Q. Doth he giue them to all men?

A. No!

A. No: but to them that aske in faith Verse 5.6.
he giveth liberally, and upbraideth them
not.

Q. Have you any sound patterne of ho-
ly prayer?

A. There be many in the Scriptures, Gen 24.12
but none comparable to the Lords Prayer & 32.9. &c.
for a perfect patterne and full direction
to pray by.

Q. Rehearse it?

A. Our Father which art in Heauen,
Hallowed be thy name. Thy Kingdome
come. Thy will be done in Earth, as it
is in Heauen &c.

Q. Need you vse no other form but this

A. Yes: but I must haue an eye to Acts, 4.24.
this, and may fruitfully shut up my parti- Mat 6.9.
cular Prayers in this.

Q. VVhy so?

A. Because it containeth whatsoever Ioh 12.28.
concerneth the glory of God, good of his Eph, 6.18.
Church, comfort of my body and saluatio- 1 Tim. 4.4.
of my soule.

A. Are the Creed and Commande-
ments to be vsed as Prayers?

A. No: but in praying we are to craue Luk. 18.13.
strength to beleue that which is contai- & 23.42.
ned in the Creed: & to practise that which Luk. 17.5.
is contained in the commandements. Heb. 13.
20.21.

A N O T H E R F A M I L I A R
 manner of Instruction, the most plaine and
 easie of all the rest, which Parents and
 Masters may with great fruit pro-
 pound to their Families, especially
before the Communion.

*Law shew-
 ing mans
 misery, and
 the rule of
 his life.*

Q. Reherse the Commandements?

A. **I** Am the Lord thy God, which
 I haue brought thee out of the Land
 of Egypt, out of the house of bondage.

1 Thou shalt haue none other Gods
 but me.

2 Thou shalt not make to thy selfe any
 graven Image, nor the likenesse of any
 thing, that is in Heauen above, or in the
 Earth beneath, or in the Water vnder
 the Earth: thou shalt not bow downe to
 them, nor worship them: for I the Lord
 thy God am a iealous God, and visit the
 sins of the Fathers vpon the Children
 vnto the third and fourth Generation of
 them that hate me: and shew mercy vnto
 thousands in them that loue me, & keepe
 my commandements.

3 Thou shalt not take the name of
 the Lord thy God in vaine. For the Lord
 will not hold him guiltlesse that taketh
 his Name in vaine.

4 Remember

4 Remember that thou keepe holy the Sabbath day, six dayes shalt thou labor, and doe all that thou hast to doe, but the seventh day, is the Sabbath of the Lord thy God: in it thou shalt doe no manner of worke, thou and thy sonne, and thy daughter, thy man-servant and thy maid-servant, thy cattell, and the stranger that is within thy Gates. For in six dayes the Lord made heauen and earth, the Sea and all that in them is, & rested the seventh day: wherefore the Lord blessed the seventh day and hallowed it.

5 Honour thy Father and thy Mother: that thy dayes may be long in the Land which the Lord thy God giveth thee.

6 Thou shalt doe no Murder,

7 Thou shalt not commit Adultery.

8 Thou shalt not steale.

9 Thou shalt not beare false witness against thy neighbour.

10 Thou shalt not covet thy Neighbours house, thou shalt not covet thy Neighbours wife, nor his servant, nor his mayde, nor his Ox, nor his Ass, nor any thing that is his.

Q. Can you keepe all these commandements?

A No: I breake them dayly in thought word, and deed.

Sinne.

Iam 3.1.

Q. How

Q. How so?

Ro. 17. 14.

A. Because the Law of God is spirituall, and I am carnall, sold vnder sin.

Q. What doe they deserue that keep not the Law of God?

Deut. 27. 26

Rom. 9. 23

A. The curse of God, with all the miseries of this Life, and the punishment of Hell fire ever after.

Q. By what meanes, or by whom may we hope to haue deliuerance from this Curse?

The remedy
Acts 4. 11.

A. Onely by Iesus Christ the eternal Sonne of God.

Q. Shall all men haue deliuerance by him?

Gal 2. 20.

Acts 16. 31.

Faith.

A. No: but onely such as beleue in him.

Q. What is it to beleue in Christ?

A. To be truly perswaded in heart that by him our sins are forgiven, and we made the Children of God.

Q. Rehearse the summe of your Beliefe.

Summe of
Faith.

Helpe.

Gal. 5. 22.

Ro. 10. 17.

A. I beleue in God the Father Almighty, &c.

Q. How doe men come by Faith?

A. By the working of the holy Ghost through the Preaching of the Word.

Q. How are they confirmed and strengthened in Faith?

Acts. 10. 32.

A. By the same Word, and also by the Sacraments.

Q. How

Q How many Sacraments be there?

A. Two: Baptisme and the Lords Sacrament
Supper.

Q. What doth baptisme teach and assure vs of?

A. That our sins are forgiven and wa- 1 Pet. 3. 21.
shed away by the sufferings and bloodshed Acts. 22. 16.
of Iesus Christ, euen as the body is wa-
shed and cleansed by water.

Q What doth the Lords Supper teach and assure vs of?

A That by the same Iesus Christ our Ioh. 6. 5. 4.
Soules are nourished to eternall life: e-
uen as our body is fed by Bread & Wine
to a temporall life.

Q What meanes must we vse besides?

A. One speciall meanes that we are Prayer.
daily to vse, is faithfull and hearty Pray- 1 Thes. 5.
er to God in the name of Iesus Christ. 17.

Q. Rehearse the Prayer that Iesus
Christ hath taught vs?

A Our Father which art in Hea-
uen, &c.

Q How many petitions bee there in
this Prayer?

A. Sixe: the three first whereof con-
cerne the Glory of God.

Q. What doe the three last concerne?

A. The necessities of our owne soules
and bodies.

Q. Why

Q. Why doe we pray first that God may be glorified?

A. To teach vs that we are to put the Glorie of God before our owne good.

Certaine Rules for the direction
of a Christian life.

*Watchful-
nesse.*

Prou. 4. 25.

Mal. 2. 16.

Luke. 12. 35

& 12. 34.

*Redeeming
the time.*

Eph. 5. 16.

Col. 4. 5.

1 Cor. 7. 26

1 Pet. 4. 23.

Psal. 90. 12.

Lye downe

and rise

with God.

Psal. 3. 5. &

4. 8. & 37. 5

Prou. 3. 6.

1 Cor. 10. 31

Let Prayer

goe before

all businesse.

Col. 3. 17.

Gen. 24. 12.

Neh. 2. 4.

Keepe a most narrow watch ouer thine owne heart, words, and deeds continually, not giving any libertie to wandring thoughts or lusts.

2 Be wise and carefull to redeeme the time, which hath bene wickedly, idly, & unprofitably spent: bestowing no more time in worldly matters then must needs.

3 At night lye downe in peace thanking blessed God for his benefits, and reconciled thy selfe to him for the sins of the day past. In the morning let him haue the first place in thy heart, committing thy selfe and all thy wayes to his gracious government, and consecrating them wholly to his glory.

4 Goe to no place, frequent no company, undertake no businesse, study, or travel whatsoener, without hearty prayer vnto God in the Name of Iesus Christ for the obtaining of his holy Spirit, and mercifull protection.

5 In like manner forget not to performe this holy Duty, when thou receivest any mercy from God: whether it be Food, Apparell, Recreation, or any other thing, tending to the health of thy Body, or comfort of thy Soule: neither be so bold as to deale with any of the creatures of God, till thou hast prayed and prayed the Creator thereof.

Let Prayer be ioyned with all blessings.
1 Tim. 4. 4-5.
Mat. 14. 19

6 As Prayer must goe before and get company all the blessings of God, so it must follow the fruition of them. And therefore herein let every Christian set before him the example of Christ and his Apostles, who after they had received their bodily and spirituall food, and enjoyed the company of one another, gave thanks to God the Father.

Let Prayer follow the fruition of all Gods benesits.
Mat. 26. 30

7 And though Prayer be a spirituall thing, and consists chiefly in the attention and earnestnesse of the minde: yet for the better quickning of the heart and affections, let the tongue and voyce be used as oft as conveniently thou mayst, lest dullnesse and coldnesse creepe upon thee.

In Praying use the tongue and voyce.
Psal. 16. 9
& 30. 12.
& 34. 1.

8 If your calling and estate will possibly beare it, let some time of the day be set apart for private Prayer, meditation, and reading of the Scripture, or some other choyce

Set aside some time for godly exercises.
Gen. 24. 30
Dan. 6. 10
Acts 10. 9

*Things to
be thought
vpon.*

Jerem. 12.

I. 2, 3.

Ps 107. 43.

Abac. 1. 3.

Mat. 2. 31.

&c.

*The worke
of our Re-
demption,
a speciall
worke.*

I Cor. 2. 6

7. 8, 9.

I Pet. 1. 12.

I Iohn. 3. 1.

Psal. 87. 1.

*The liues
and deaths
of others
but especi-
ally of thy
selfe, must
be thought
vpon.*

Heb. 12. 12

Iob 17. 13.

14. & 21

23. 24. 25

Heb 13. 14

I Thes. 5

22. 23.

Reu 2. 4.

choise Booke that may best further you
in knowledge & practice of true godlines.

9 Bend your minde to thinke often and
earnestly vpon the woorks of God: as his
creating and governing the World, pro-
spering or punishing the wicked, blessing
or correcting his children in this life
with the eternall torment appointed for
the one, and the vnspeakable glory layd
vp for the other.

10 But aboue all the woorks of God,
thinke vpon the glorious and gracions
work of thy Redemption by Iesus Christ
a Mytery that the holy Angels doe ad-
mire, and desire to pry into: herein be-
hold the sweet harmonie & happy continuo-
tion of the infinite Mercy and Justice of
God, meeting together: & take comfort &
delight herein, with thanksgiuing.

11 Marke the life & behaviour of the
wicked, to auoid their steps; and of the
godly, to prouoke thy selfe to a holy emu-
lation of the like course, marke also their
death with like diligence, & thinke seriou-
sly vpon thine owne death, how thou must
shortly lye downe in the dust & part with
whatsoeuer delight thou doest here enjoy,
that this may bzerde in thee a contempt of
the World, & a longing after the life to
come.

for Christian life.

12 Observe daily how sin dyeth and is weakened in thee: and be carefull to shun one sin as well as another: and lose not thy first love (as the most part doe) and delight in the word & worship of God, and in the fellowship of his Saints: but mourne and strive against thy sins, renew thy Covenant with God for that end.

Our Covenant made with God must be renewed.

*Plal 26. 8.
& 16 3.
Neh. 9. 28.
Ps. 119 106.*

13 When you be in company, have a care to receive and doe good, and not hurt, either by your speech, or silence, countenance, or example: and avoid as rocks, swearing, and backe biting, and the like, common sins against the third and ninth Commandements. Let not God, or any word or worke of his be mentioned, but with feare: or any man named, but with love and due regard of that royall Law, Whatsoever yee would, &c.

In company beware of breaking the third and ninth Commandements.

*Eph 4. 29.
& 5. 4.
Deut. 18. 58
Math. 7. 12
Men walking in their particular*

14 Amongst all other things seeke to approue thy selfe to God, his Children and thine owne Conscience, touching thy charge and behaviour in that particular place, and calling wherein God hath set thee, and towards those persons with whom God hath toynd thee: as if thou be a servant in obeying thy Master, serving him with feare and singlenesse of heart: if a Master, in guiding thy Family according

callings the Touch-stone of Religion.

*Titus 2. 10.
1 Pet. 3. 4.
1 Tim. 2. 10
Mat. 23. 25,
26 27. 21.
Ier. 7. 9, 10.
11.
Eph. 5. 25.
& 6 5 6. 7.
8. 6.*

ding to the Word: if a husband, in loving
thy wife without bitterness: if a wife,
in reverencing thy husband.

Take heed
of perform-
ing holy
Duties for
fashion sake

Heb. 3. 12.

1 Tim. 3. 5.

Heb. 4. 2.

Esa. 1. 11.

14.

Mat. 15. 8.

R. u. 3. 15.

15. Finally, because the corrupt nature
of man is so prone to prophaneitie and
hypocrisie, that when men are once come
so farre as to use the outward exercises
of Religion (without marking in what
manner, with what feeling, fruit, and pro-
fit to their soules they use the same) they
please themselves: take heed of this de-
ceit of Satan, and keepe thy soule with
diligence, that those duties be not mere
matters of course and custome without
care & conscience to grow better thereby.

THE FORMER RULES expressed in meeter by a god- ly Minister.

A

Prou. 4. 25.

Luke 21. 34

Ios 7. 21.

Gen. 39. 7.

Ephes. 5. 16

Psal. 90. 10.

Mat 6. 33.

Luke 10.

41. 42.

Psal. 55. 17

Dan. 6. 10.

A Acquaint thy selfe, most narrowly,
Thy minde and heart and life to watch:
Lest idle thoughts and noysome Dreames
Doe wicked lusts and dealings hatch.

B

Be wise and carefull to redeeme
Thy precious times to holy deedes.
Let not these earthly matters base
Consume more houres then they must needs.

C

Call to thy minde (when night is come)

Thy sinnes that day to craue release:
Thinke on Gods fauours, him to praise,
That so thou mayst lye downe in peace.

D

Doth Morne approach and sleepe depart?
First list thy minde to God on high:
Commit thy selfe and wayes to him,
And vow to serue him faithfully.

E

Enter vpon no kinde of worke,
But craue Gods Spirit hee to direct,
Goe to no place nor company,
But pray from ill, Lord, me protect.

F

Forget not, when thou mean'st to vse
Gods Creatures, or his Mercies sweet,
For Soules delight, or Bodys health,
To craue his leaue and blessing meet.

G

Giue vnto God due thanks and prayse,
VVhen comfortable vsc thou hast
Of any of his blessings good;
Or else he counts them spent in waste.

H

Hold this for sure, that in true Prayer
The hearts desire is chiefest thing,
Yet voice will helpe the same to warme,
And banish dulnesse and wandring.

I

(If possibly thou canst it find)
Set ou some time of euery day
To muse, to pray, and read good Bookes
That grace and conscienc.ee increase may.

K

Keepe heart and minde much bent to thinke,
How God hath made and rulcth all,

D 2

How

Psal. 4. 8.

Eccl. 6. 2.

Ruth. 3. 13.

Gen. 28. 11.

to 20.

Psa. 90. 1.

15. 27.

Gen. 24. 1.

Eccl. 3. 1, 32.

1 Sa. 17. 37.

Nehe. 1. 10.

Eccl. 1. 4.

1 Tim. 2. 1.

1 Sam. 9. 1.

Mat. 14. 1.

Mark. 6. 2.

Deut. 8. 10.

Eccl. 3. 2. 15.

Psal. 68. 19.

Mat. 26. 3.

Iohn. 4. 2.

Exod. 14. 1.

1 Sam. 1. 1.

Psal. 5. 2. 3.

Eccl. 16. 9.

Eccl. 30. 12.

Psa. 119. 16.

Gen. 24. 6.

Psa. 55. 7.

Dan. 6. 10.

Prov. 16. 1.

Mat. 10. 1.

20. 30.

Iob. 9. 21.

Eccles. 9. 2.

Mat. 25. 3.

Th. 1. 6. 7. How here he deales with good and bad
1. 53. 1. 2. How differ in the end they shall.

4 *Ec.*

L

1. 5. 7. 8. Like best to ponder Christ his Workes,
Cor. 2. 2. How thee he sau'd from sinne and shame,
al. 6. 14. And made thee heire of Paradise
hil. 3. 8. Delight therein, and praise his Name

37. 37.

M

Mat. 25. 46. Marke well the liues of good and bad :
Job. 13. 7. Consider eke the ends of both ,
1. 16. 22 To moue thee for to imitate
1. 5. 10 11. The vertuous Man, and Sinners loath.

1. 37. 4. 15. 6

N

Job 9. 27. Nurtu e thy soule with thoughts of Dearth,
Ec. 2. 18. 19. That needs thou must from hence remoue,
1. 12. 20 (Leauing thy wealth and dearest things)
1. 1. Ec. To fixe thy minde on Heauen aboue.

Gal. 6. 14. 15

O

1. Cor. 14. 16 Obserue how thy corruption dyes :
Eph. 4. 21. Let not thy dearest Sinne deceiue thee :
Job 20. 12. 13 VVhy shouldst thou count that sweet or good,
Mal 5. 29. VVhich may of glory quite bereaue thee?

Gen. 31. 34.

P

Math. 16. 66 Praiſe Gods worship with delight :
Dent. 27. 47 Ioy in the Godlies company :
Pf. 119. 63. VVith God thy couenant oft renew :
Pfal 39. 1. Mourne for thy sinne ; and it defie.

Zach. 12. 10

Q

1. Thess. 5. 19 Quench not thine owne or others spirit,
Ep. 2. 29. 30. By idle or Vnsauory speech,
Exe 13. 22 Let thy behauiour euery where
M. 8. 5 16 All good, no ill, to others teach.

Titus 2. 3.

R

Exod 10. 7. Rehearse no Name, no VVorke, nor VVord
Deu. 28. 58 Of God without high reuerence :
Exo. 20. 16. Speake of no man but louingly,

Although

Although it be in thy defence.

S

Seeke to approue thy selfe to God,
Thy Conscience, and Gods Children deare,
By dealing in thy calling, and
With such to whom thou art most neere.

T

Take heede, lest Satans craft (by meanes
Of na'tures bent Hypocrisi,
And to Profanenesse) make thee vse
Religious duties formally.

V

Vse not the same for fashions sake,
Or for thy credit, but with care
Thy God to please, that in the end
Both soule and body well may fare.

W. L.

Psal 15.3.

Acts 24.16.

1 Thes. 4.14.

2 Thes. 3.6.

Eccles. 5.22.

25. et 1.5.9.

Exod. 10.7.

Ephes. 6.12.

Ier. 17.7.

Ro. 5.15.16.

Mat. 11.3.

Eccl. 6.5.6.

Acts 5.29.

Matt. 19.

28.29.

Graces before Meate.

Most Gracious God and louing Fa-
ther, we humbly beseech thee to for-
giue vs all our sinnes. Be present with
vs, and blesse vs, and all thy good crea-
tures prouided for vs. Giue vs Grace to
receiue them thankfully as from thy hand,
and to vse them soberly as in thy sight, to
thy glory, and our owne comfort, through
Jesus Christ our Lord. Amen.

Blesse, good Lord thy holy Church, our
gracious King and Quene. his Royall
Family and his Realmes, & send vs eter-
nall life, through Jesus Christ our Lord.

Ano-

Another

Humely Father we humbly beseech thee to pardon all our sinnes, whereby we haue made our selues but worthy the least of thy mercies. Let not thy creatures prouided for vs, be an occasion of dishonouring thee, disordering of selues, or offending our Neethzen, but sanctifie them to vs, and vs to a wise and sober vse of them, that we may thereby be made moze fit to doe thee seruice, procure the good of our Neethzen, and follow the duties of our callings, to thy glory and our owne saluation, through Iesus Christ our Lord. Amen.

Blesse good Lord, &c.

Another.

Mercifull Father, we most humbly beseech thee to forgive vs our sinne of Glouche, good Lord, so to blesse our meate and drinke, that thereby our health may be continued, brotherly love increased, and we made euery way ready and willing to walke before thee in the Duties of Christianity and our calling to thy glory, our owne saluation, and the good of others, through Iesus Christ our Lord. Amen.

Another

Lord, we beseech thee to pardon our
 sinnes, and satisfie the foode which
 thou hast provided for vs. Grant that ha-
 ving so many pledges of thy love, we may
 blesse thee in our hearts, and in our beha-
 viour: to thy glory and our owne saluati-
 on, through Iesus Christ our only Media-
 tor and Advocate.

Grace after Meate.

Ve humbly thanke thee, O Lord
 heavenly Father, for refresh-
 ing our fragile Bodies with thy good Crea-
 tures, beseeching thee likewise to feed our
 soules with thy lively word that we may
 glorifie thee, both with our soules, & our
 bodies, through Iesus Christ our Lord.
 Lord blesse thy Church, &c.

Another.

Honour and prayse be unto thee, O
 Lord heavenly Father, for all the
 mercies bestowed upon vs, and for the
 fod we haue now receined of thy bounti-
 full hand. Make vs thankfull for it and
 giue a blessing to it: that thereby our
 health and strength may be continued for
 the better performing all holy duties of
 Christianity, and our severall callings, to
 thy

thy gloze and our comfort, through
Christ our Lord.

Another.

Blessed be thy Name, most grati-
fying God and loving Father, for ever
us now and at all times. We beseech
to pardon and passe by all our sinnes,
infirmities, whereby heretofore, and
this time we haue offended thy Majesty
and grant that wee may hereafter keepe
and more carefully watch ouer our heart
and wayes, to thy gloze and our comfort
through Jesus Christ our Lord.

Another.

Blessed Lord, we beseech thee to make
us truly thankfull to thy Majesty
for all good things, and for thy loving
kindnes thereof, and for Jesus Christ
the foundation of thy love, and for al-
ways fruits and tokens of thy favour, and
the good which we haue now receiued: for
we pray thee so to blesse vnto vs, that
we may be the fitter to doe thy seruice
through Jesus Christ our Lord.
Amen.

FINIS.